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DIE HEILIGE GRABESKIRCHE ZU JERUSALEM IN IHREM URSPRÜNG-
LICHEN ZUSTANDE. VON CARL MOMMERT. Mit 22 Abbil-
dungen im Texte und 3 Kartenbeilagen. Leipzig: E.
Haberland, 1898. Pp. viii + 256. M. 5.50.

THE author of this volume, who is a Catholic clergyman in Schweinitz, Germany, has made at least three different journeys to Jerusalem, and has spent several years in trying to solve an intricate problem. He has undertaken a difficult task, and there can be no doubt that he has done his work in a most painstaking and conscientious manner. During the century now closing quite an array of learned and, we may say, competent investigators, including historians, architects, archæologists, civil engineers, university and college professors, Catholic and Protestant clergymen, literary men, and at least one eminent physician, have undertaken to solve the same puzzles, so that Mommert's is not the first, but till now the last, in a series of patient efforts to reconstruct the plan and form, and to indicate the position, of the buildings that were erected between 330 and 340 A. D. on the site now occupied by the Church of the Holy Sepulchre.

The subject is unique and special. A student may be proficient in Palestinean topography and archæology in general, and still know next to nothing about this. The writer of such a book must be in a large sense an expert, and must appeal to experts who are, in this line, taking Europe and America together, very few in number. Mommert's book will be found in a few libraries, and in the hands of a few persons who are specially interested in the subject, but the sale of it must be limited. His compensation for his labor will not be in the shape of money, but in the satisfaction that he has tried to clear up difficulties which had hitherto been unexplained. On p. 134 the author "hopes, from the present chaos of churches, cloisters, chapels, cells, dormitories, refectories, storerooms, rubbish and ruins of centuries, to restore the original plan of the ancient Basilica of Constantine. God grant it!" With unusual facilities in our hands for testing the work of Mommert, as well as every statement or theory that has ever been made or advanced respecting the Holy Sepulchre, we must say that God has not yet granted Mommert's pious wish. While fully recognizing the scholarly character of his work and the unusual pains he has taken with it, we must say that he leaves the question or the questions about where they were when he began to write. Perhaps no one could do better, simply because the question is, humanly speaking, hopelessly beyond the reach of patient investigation.

If one will open the map, the last in Mommert's book, he will be confronted by a labyrinth of buildings such as exists nowhere else on the face of the earth. The marvel is that any engineer had the courage to attempt to plan it to scale. Further, if one visits the spot itself, the labyrinth will be ten times more puzzling, intricate, and involved than it appears to be on paper, because probably not more than a quarter of the underground, up-stairs, hid-away, cell-like rooms are indicated in the plan. Add the number of times the buildings have been destroyed by fire or by conquerors who were hostile to Christianity, particularly Khalif Hakim in 1010 A. D., and the Persians and Jews in 614 A. D., also the number of times they have been reconstructed and rebuilt, and the inevitable changes that would result, and there is reason why Mommert, as a scholar, should apply the word "chaos" to this vast rubbish heap, every stone of which, however, he, as a devout Catholic, must venerate.

The interesting question as to the line of the second wall and its bearing on the Holy Sepulchre, the reasons which led to the selection of the present sites as the actual places of the crucifixion and burial of our Lord, the so-called "evidence" for the finding of the true cross, whether the high claims that are made for the Holy Sepulchre are valid or not—these and similar topics do not properly come within the scope of the present notice. On these matters it is well known that the world is divided, Roman Catholics and Greeks having devout faith in the traditions of their respective churches, while Protestants almost universally discard these traditions and hold an entirely different view as to these two most sacred places, the crucifixion and burial.

On the ground now occupied by the Holy Sepulchre there were erected by order of Constantine (as he himself was never in Jerusalem), at the date already indicated, at least two buildings, one over the supposed tomb of Christ and the other much farther to the east, and separate from it, called "The Basilica." The one over the tomb was a round structure, a roof supported by columns; the other was a long, rectangular edifice, composed largely of porticos and covered arcades, having at the east end a large open court surrounded by columns. On the east this court touched the main street, which was straight and lined on both sides with columns, and which ran entirely through the city from north to south. This edifice served as meeting place, market-place, promenade, lounging place, and every public purpose of that nature, and was in every way worthy of its royal builder, who wished to adorn a famous and ancient city of his empire. The other edifice also was

built with great elegance, but no amount of decoration could change its simple form. Constantine was a pagan converted to Christianity; in honoring its hero, Jesus of Nazareth, he would build according to what he knew of such structures in Greece and Rome; and as to the "Basilica," they do great injustice to history who attempt to read back into Constantine's mind their own churchly ideas or the churchly ideas of mediæval times. The above is our own view, not that of Mom-mert, who is bound to make a *vast church* instead of a "Basilica," and who, while he is to be commended for his exhaustive examination of authorities—of which there are few—shows a disparaging spirit of those who have labored in the same field, simply because he differs from them all, a statement exemplified by the unkind words which on pp. 23, 177, 183 he uses of our own Edward Robinson.

SELAH MERRILL.

JERUSALEM,
Palestine.

NEGLECTED FACTORS IN THE STUDY OF THE EARLY PROGRESS OF CHRISTIANITY. By JAMES ORR, D.D., Professor of Church History in the United Presbyterian Theological College, Edinburgh. New York: A. C. Armstrong & Son, 1899. Pp. 235. \$1.50.

THIS volume comprises three lectures originally written for the Mansfield summer school at Oxford, and later delivered at the theological seminary of Auburn, N. Y. They were published by request of the Auburn faculty, and their intrinsic value fully justifies the request.

It has become quite customary with recent writers, under the fascinating leadership of Edwin Hatch, supported by the magnetic aid of Harnack, to emphasize the influence of the institutions of the ancient heathen world, notably the influence of Greek thought and customs, upon the organization, rites, worship, and doctrine of the early church. Professor Orr insists that the obverse is also true; that Christianity exercised a powerful social, intellectual, and moral influence over the Græco-Roman world. He claims that before the rule of Constantine the number of Christians was much larger, that there were many more Christians among the higher classes, and that the influence of Christianity was much more potent and pervasive throughout the empire, than is generally supposed. Though these suggestions are not altogether new, their present revival is timely and pertinent,